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and its histological structure, as well as its connection with the cells and fibres, is in his opinion an unsolved problem still.

The present book is Nissl's polemics against the several representatives of the neuron theory, and a word of warning not to forget that the neuron theory is a mere hypothesis which, as he claims, stands in contradiction to facts. Naturally, he insists that the neuron theory cannot be regarded as the key to a comprehension of neuropathology and the theory of degeneration. A few plates illustrating his views are appended to the book.

P. C.

DIE ELEMENTE DER METAPHYSIK. Als Leitfaden zum Gebrauche bei Vorlesungen sowie zum Selbststudium. Zusammengestellt von Dr. Paul Deussen, ordentlichem Professor der Philosophie an der Universität Kiel. Dritte, durch eine Vorbetrachtung über das Wesen des Idealismus vermehrte Auflage. Leipzig: F. A. Brockhaus. 1902. Pages, xlv, 271.

The Elements of Metaphysics by Dr. Paul Deussen has appeared in the third edition. The work has been translated into English and French and the present edition is slightly increased by a few additions. The spirit of the book and the whole conception, which is practically a Vedantism transferred and adapted to Kant's criticism, has remained the same as in the first edition. It is perhaps the most characteristic work of the author, who is known not only as a metaphysical philosopher but also and especially as an Orientalist and a translator of several Sanscrit works. Our divergence from the author's views has been set forth in our review of the first edition, and also in the review of his *History of Philosophy*, so there is no need of entering into the subject further here.

P. C.

NIETZSCHE DER "ANTICHRIST." Eine Untersuchung von Prof. Dr. Paul Schwartzkopff. Leipzig: Verlag von W. Schäfer. 1903. Pages, 67.

The last philosophical book which Nietzsche wrote was entitled *The Anti-Christ*, for Nietzsche was proud of his hostility to Christianity. Accordingly, Professor Schwartzkopff compares him to Julian the Apostate. In his childhood Nietzsche was pious. His school-mates called him "the little pastor," and in his fifteenth year he wrote poetry of unusual fervor, breathing a holy zeal for salvation and forgiveness of sins, and finding comfort in the belief in Jesus Christ. In his twentieth year he still addressed in his poetry the unknown God, and he begins to lose his faith with his study of philosophy. He was first under the influence of Schopenhauer, but being predominantly an individualist he soon cut loose from the great pessimist and developed an original line of thought, in which in contrast to Schopenhauer's negativism he attempted to become a representative of an affirmative philosophy. It is then that he proposed to recoin all values and to change the traditional conception of good and bad. He objected to love and sympathy, the ideal of Christian and pessimistic ethics, which he criticised as a weakness.

He replaces it by the ideal of the "overman," who stands beyond good and evil, and culminates in enmity to religion.

That Nietzsche should consider himself the Anti-Christ is only an evidence of his megalomania. Schwartzkopff, taking the standpoint of the Christian, claims that "we Christians are to a great extent not without faults in Nietzsche's aberrations, for in several important points Nietzsche did not aspire for anything different than that for which the true Christianity aims." His "overman" is, as Schwartzkopff claims, nothing but the child of God who, after a complete conquest of sin, has acquired the possession of perfect virtue and undisturbable peace. Nietzsche's ideal is the heroic conquest of suffering, which he wrongly glorifies as an anti-Christian virtue. Thus, Schwartzkopff declares that the ultimate motive of his fanaticism against God and Christianity is nothing but his unsatisfied hunger for God, and so he compares him to a man who, disbelieving in the loyalty of his wife, rails at her but at bottom only proves that he still loves her. P. C.

Nietzsche's ERKENNTNISSTHEORIE UND METAPHYSIK. Darstellung und Kritik. Von Dr. Rudolf Eisler. Leipzig: Hermann Haacke. 1902. Pages, iv, 118. Price, 5 M. 20.

Abundant as the literature on Nietzsche is, no one has as yet thought of setting forth his purely theoretical philosophy,—a task which Dr. Eisler has here accomplished. The author believes he has discovered in Nietzsche's thinking at least a unitary, if not a systematic, connection of the fundamental ideas,—and this despite many inconsistencies and *lacunæ*. He has even detected in Nietzsche's works elements similar to ideas expressed by Mach, Ostwald, and Wundt. Nietzsche's philosophical system is, according to Dr. Eisler, a species of naturalistic pantheism.

HEGEL'S LOGIC. An Essay in Interpretation. By John Grier Hibben, Ph. D., Stuart Professor of Logic in Princeton University. New York: Charles Scribner's Sons. 1902. Pages, x, 313. Price, \$1.25 net.

The signs of the time, at least the signs of the world of books, point toward a revival of the study of Hegel, and Dr. Hibben's lucid exposition of the great German philosopher's *Logic* will be to many welcome. Hegel endeavored to incorporate in his *Logic*, says Dr. Hibben, "the essential principles of philosophy which in the development of the world's thought have forced themselves upon men's convictions, and have been attested by a general consensus of opinion." To understand Hegel, therefore, is equivalent to a mastery of the history of philosophy "in the salient features of its progress." Students unfortunately have been deterred from undertaking a systematic study of Hegel's works by his proverbial obscurity. But the text of the *Logic*, in Dr. Hibben's opinion, is "self-illuminating"; and in the belief that "the best commentary on Hegel is Hegel himself," he has sought to "simplify all technical terms.... explaining their significance in the light of the definitions given by Hegel himself.... and to render intelligible the fundamental